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A NEW YEAR

THE economists and statisticians have calculated with some degree of certainty that the standard of life in this country can be doubled in twenty-five years—barring all the major and minor accidents that can happen. But what is the standard of life? What is to be doubled in a quarter of a century? True enough there is squalor and poverty in plenty still in this country to be abolished, but much of the squalor could be got rid of in 1957 instead of in 1982 given ordinary good will and a sense of the decency of living: and it is to be assumed that the remaining poverty and insecurity could be more or less eliminated, given the same passionate desire to do so. And all without what is usually called "revolution", or any particular re-organization of economic life. The means are at hand, in the hands of the community at large.

What is immediately missing is a quality of life rather than a quantity of things to live by. William Wordsworth wrote his poems in a small country cottage without gas, electricity, telephone, refrigerator, radio, television, daily newspaper or tinned goods. When he wanted to go on a short journey he either walked or borrowed a horse, and if a long journey then in an uncomfortable unheated coach. Presumably the life of William Wordsworth, in its material aspect, is at hand for the whole community, if the community thought it worth while to live like that and had the will to organize it. The quality of Wordsworth's life could at least be described as highly civilized.

Men Are Still Men

The doubling of the standard of life within a quarter of a century without certain qualities of living could turn out to be a mirage of human happiness. Apparently there are more suicides in Sweden and Switzerland than anywhere else, and those countries already have a high standard of living and have been spared the horrors of two world wars. When men have enough to eat—and there is, of course, no real human communion until they all have it in common—decent places to live in, longer lives and less disease, they are still men. That is to say, they still have to find a meaning to life, and that goes far beyond anything their minds and hands can create. Indeed, the kind of thing that is supposed to give men the greatest satisfaction in the long run, for which they build magnificent buildings, the great works of art, are entirely meaningless unless they point to something beyond themselves. All the human activity given over to the "conquest of nature" or the demonstration in scientific or artistic form of the genius of man is ultimately futile, unless men learn to know what men are, and can live with their essential being.

The Deepest Need

This is mankind's permanent situation no matter what material changes take place. The deepest need of all, when ordinary bodily needs have been satisfied (and frequently before this satisfaction), is, "Man know thyself". And this need goes much deeper that a man's relationship to things he has created, or even his relationship to other people. Every man carries with himself the mark of mortality, and this cancels any attempted fundamental satisfaction he may try to get out of the contemplation of things, or his relationship with the human race.

It may be possible to get some kind of spiritual thrill out of imagining what men will create in a hundred or two hundred years time. But extend the length of time and the thrill ends. Who can be interested in two thousand or three thousand years hence? Yet the imagination of the reflective man will stretch as far, and it will receive a barren answer. Sooner or later man's mortality forces upon him questions about himself that mere events in time, simply as events, will not answer. He has to seek for his answer not in "standards of living", but in attempting to know what living is all about.

The Right Questions

Therefore it may as well be proclaimed at the beginning of a new year, that mankind will lose its way unless it has the spiritual confidence to ask the right questions and seek the right answers. Any form of society, no matter how materially well-off it may be, will be basically in ruins, unless it knows how to live the spiritual life. Unfortunately the conventional language of religion has obscured all this. The language has been rubbed smooth by platitude, and debased by irrelevance. After all, it takes courage of the highest order to pierce the language of religion to its ultimate meaning, and on the surface there is no obvious reason why the effort should be made. Life, on the surface, seems so consistent and plausible without the effort, and convention so easy without it.

The call to the heroic in 1957 may not lie in the further conquest of nature and all her works—although that will go on. It may very well be to the secrets of the human heart and what they can reveal for the total meaning of life.

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FOR WHAT ARE WE WAITING ?

By Charles Easton

"WHAT this world is waiting for is love". Everyone is saying so, and everyone is waiting. It is humanity's perennial mistake, to seek a far off God who is near, and from century to century to wait for Love which is all the time sustaining us. If it is for human expression of Love that men are hoping, means are not lacking. Human hearts abound to diffuse the Love that is the heart of Life. Human hands there are in plenty to perform the works of love. For what are we waiting?

It is one thing to talk of love: one thing even to believe that God is Love. We find to our cost that it is quite another thing to offer fully and freely this universal love for which the world is waiting. It is human nature to love our family. It is no great step further to love those who show us their love. But there what we call natural endowment ends. If we intend to love those who are outside the circle of natural affection, we need something more than the natural human inclinations that are born in us. Whatever takes us beyond natural endowment must be something that we deliberately acquire and assiduously practice.

It is at this point that benevolence is now halted. Religious people have imagined that it is enough to remind themselves that as all are children of the one Father all must love each other as brethren love. But it doesn't work! People find they do not love the difficult neighbour, the obstructive committee member, the curt bus conductor, the militant communist. The feeling that flows naturally between those of the same blood is absent. Sentiment is not enough to carry humanity over into universal love, even though it be religious sentiment. What the world is waiting for is men and women who will look upon love as an art that must be learnt, and who will set to work to learn it.

The waymarks of love are plain enough in the wisdom of the ages. The trouble is that though we read of them we never reach them. To listen for three minutes to a reading of the thirteenth chapter of I. Corinthians and to remark that it is a wonderful analysis of love, does very little to bring the world the love for which it is waiting. Each aspect of universal love must be separately achieved, and to do so is a lifelong project of spiritual education. But it is the way that humanity is meant to tread

O ye who taste that love is sweet,
Set waymarks for all doubtful feet
That stumble on in search of it.

IS NOT PROVOKED. One waymark is as good as another with which to begin the achievement of love, for each must be reached in turn. Mothers are not easily provoked by their children, nor lovers by the beloved, but we who would carry love beyond its natural limits must set to work to smooth off the awkward corners of our own personalities so that we may not be provoked by the vagaries of those with whom we have to do. This waymark is approached by a path so narrow as to require considerable balance. Although we must not be provoked within ourselves we must get things done. Principles must be upheld and wrongs righted, all with exterior energy and interior peace. No burst of sentimental feeling will produce this manifestation of love. It is acquired by patient schooling of the feelings, by forgetting self, by entering into the Divine Love in whose life all men and women dwell.

VAUNTETH NOT ITSELF. The emphasis of Western thought persistently lures the heart away from this mark of love. It incites youth to assert itself and to push past others to reach the top, and it praises those who make themselves felt. To practice the art of love involves learning to expect no recognition, content only to serve life by doing a small job well. Love does not even ask to be loved. It asks only the opportunity to love. To achieve these values against the backcloth of the modern world is by no means easy. It helps us if we remember that the service we offer is our response to Eternal Love.

SUFFERETH LONG AND IS KIND. It often comes as an unpleasant shock to earnest men and women to discover that religious love of mankind is not a happy, easy flow of feeling to all and sundry. When the way of love appears as self-discipline and self-suffering it is natural to draw back. It is spiritual to press on and accept the suffering that our self must undergo if it is to learn to set no store by its own achievement but to give all thought and glory to God.

Although love suffers within the self, it is kind. No sign of laboriously acquired technique spoils the artist's picture, and no hint of stern self-schooling must mar the ever radiant kindliness of love. What it costs to restrain provocation only we shall know, for "nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant. . . . Though weary, it is not tired, though pressed it is not straightened; though alarmed, it is not confounded; but as a lively flame and burning torch, it forces its way upwards, and securely passes through all".

THE IMAGERY OF GOD

By Margaret Barr

(From the Khasi Hills, Assam, India.)

HOW naturally and inevitably we who have been cradled in the West express our thoughts of God in terms of "He" and "Him". Yet how wrong we are if we imagine that the religious experience of those who use other terms and other imagery is inferior or even different from our own. Indeed our natural tendency may even lead us astray, as I believe it did in the case of the missionaries who translated the Bible to Khasi and who have consistently used the masculine article to denote the Holy Spirit, even though by doing so they have done violence to the Khasi language in which the word "spirit" is a feminine noun.

The relation between religious experience and the imagery in which it clothes itself. What a fascinating and absorbing subject! I have been chided recently for not making clear what is the imagery in which my own religious experience expresses itself. There are two reasons for this. First, the imagery differs at diffeernt times, and second, the older I get the less imagery there seems to be. There was a time when the thought of Jesus was central for me; not the risen Christ, still less the Messiah (whatever that may mean) but Jesus of Nazareth, crucified for our transgressions and carrying to its logical conclusion on the cross his faith in the power of love. Of recent years, however, it is his own message of the ever-present Father that has become increasingly important; "He that hath sent me is with me, the Father hath not left me alone".

Yet the strange thing is that the nearest approach I ever had to real mystical sense of another's presence came in terms of a dauntless Khasi, striding from village to village over lonely hills and through tiger-infested jungles with joy in his heart and on his lips the message of a faith that casts out fear. How many times during the eighteen months that followed my return to India at the beginning of 1951, on the verge of despair at the apparent hopelessness of my new venture, did I become conscious of a presence with me which was certainly neither Jesus nor his Father but that brave man with whose lifework my own has been so closely intertwined.

IT is, however, the second reason that is most important. And if I am to be chided for vagueness at least I am in good company:

"What I love shall come like visitant of air,
Safe in secret power from lurking human snare;

What loves me, no word of mine shall e'er betray
Though for faith unstained my life must forfeit pay.
Burn then little lamp; glimmer straight and clear—
Hush, a rustling wind stirs, methinks, the air;
He for whom I wait, thus ever comes to me;
Strange Power! I trust thy might; trust thou my
constancy."

The writer of these lines was an Anglican Christian. Did her experience clothe itself in terms of Jesus or Christ or the Father? Who can say? No word of hers shall e'er betray.

"For my glad heart is drunk and wrenched with Thee,
O inmost wine of living ecstasy!
O intimate essence of Eternity!"

Was the Hindu writer of that seeing her God in terms of one or other of the Hindu pantheon? Who can say? "Whither shall I flee from Thy spirit or whither shall I go from Thy presence?" Was the Hebrew poet thinking in terms of Yahweh, the god of his race? And what was the image in the mind of Moses when "I am that I am" called him to lead his people to liberty and made the promise "My Presence shall go with thee"?

WHO can answer these questions and what does it matter? Surely what matters is the experience itself and not the imagery in which we clothe it in our effort to clarify it for ourselves or present it to others. For Jesus, the Father; for Ramakrishna, the Mother; for both the absolute assurance of their oneness with God. Indeed, I often think that the fourth gospel can only be understood in the light of Vedanta. And to those of us who are still on the lower slopes, not yet aware of oneness yet convinced that that is the goal of all our striving, the precious assurance of a light upon our path and a presence at our side guiding, comforting and strengthening.

THE presence of what, or whom? Of God? The Holy Spirit? What do these words mean? One thing for me, another for you? For Wordsworth "The light that never was or land or sea." "The Presence that disturbs with the joy of elevated thoughts". For Francis Thompson, "Christ walking on the water, not of Geneseret but Thames". For Emily Brontë, "a rustling wing". For Gandhi, "a light upon my path and a voice that guides". And for all, "a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom", or, as Gandhi puts it, "the Joy-in-God" which he wanted to see spreading in the world whether it call itself Hindu, Christian or by any other name. So long as the experience is real it is of no great consequence that the imagery differs, and perhaps when at last all veils fall and we see face to face, all imagery will be superceded, having done its work. "For the teaching is but of the whither and how to go; the vision itself is the work of him who hath willed to see".

COMMENT

The People Are Friends

ONE of the things that worried me most when I heard of the trouble with Egypt was what would happen to the British people who had not been able to get out of the country. I remembered fairly clearly the terrible things that happened during the riots in the course of which Shepheard's Hotel was burnt down at Cairo, and I was afraid that these would be repeated on a far greater scale. It is therefore heartening to read of the statement by the Director-General of the British Council that the most surprising thing about reports from those who remained was the lack of animosity shown towards the British in Egypt.

The fact that so much equipment which was captured by the Israeli Army showed no signs of having been used seemed to show that the heart even of the army was, on the whole, not in the fight, and the easy victory gained by their opponents suggests that perhaps the British and French were really welcomed as an alternative to worse catastrophies.

At the same time, it usually happens that the great majority of the population in time of war are apt to be less bellicose than those in whose hands the direction of the war is placed. After the first world war, I remember seeing a bookseller's catalogue, most of the pages of which were headed with the slogan: "No trade for 100 years with the outcast race of Huns"; and yet, even though a more terrible war followed in 1939, those words sound almost foolish to-day, when the Germans are our allies and we regard them with sympathy and friendliness. Our hatred of the Germans has gone the way of our hatred in past centuries of the Spanish, the Dutch and the French, and one feels pretty certain that fifty years hence our feeling towards the Russians may have gone the same way, perhaps because of attacks by China upon her liberties. The pity of it is that we cannot see into the future; we might learn to be ashamed of the evanescence of the things that make for war.

The French Press

One of the difficulties that attends the French Government's efforts to prevent rising costs is seen in the fight that the French paper, *Le Monde*, is conducting against the Government's order forbidding it to raise the price of its copies. This paper is the only serious paper in France that is financially independent, and its 200,000 subscribers are not all of its left-wing Liberal outlook, but respect it for its freedom and thoroughness. There are some who say that the Government's action is based on its free criticism of the Government's policies, although there is no doubt that it does contravene that Government's general price-stabilization edict. I suppose the comparatively limited circulation is not sufficient to procure it the advertising support that more popular organs receive. Even here government advertising is an important aspect of newspaper policy, but in France government support is even more important, sometimes going so far as a direct subvention.

The difficulty in which French journalism finds itself financially is illustrated by an entry in a 1906 entry in Arnold Bennett's *Journals*. A friend (Calvocoressi) told him that a friend had just started a theatrical and musical review, and had asked him to write for it. All the other writers had paid 25-40 francs to have their articles printed; but the editor said to him: "Of course I shan't ask *you* to pay", to which the witty reply was made: "Well then, in those circumstances I shan't ask *you* to pay".

Christians Awake

ON the Sunday evening before Christmas, a local singing club gave a carol service in our chapel, and on Christmas Day we had our usual Christmas Service. After the Carol Service, an acquaintance came up to me and said that the Unitarians, in his opinion, were very inconsistent in that they observed Christmas, as Jesus did not mean the unique fact in life for Unitarians that he did to orthodox Christians. For the average Unitarian he was simply the founder of their religion, not the substance of it.

I defended the practice at our chapel, but I felt that any argument I used was somewhat on the same moral level as the subscription of a Modernist to the Thirty-nine Articles—the words could be twisted to agree with one's modern views, but they were not the natural meanings, nor those given to the words by the authors of the document, nor yet the meanings usually even to-day given to the words. We seemed to claim an identity with historic Christianity to which we have actually no claim at all.

I have been thinking very much about this matter of the observance of Christmas with special carols, and the like, and I have come to the conclusion that the whole practice is wrong, as a matter of policy, if nothing else. We are simply claiming to be one Christian sect along with the rest. Certainly, from a historical standpoint, our Christian origins are genuine; but what about the substance of our faith? We talk about the Kingdom of God, because the whole message of Jesus was set in the framework of what he called by that name. But when we use the words we mean something very different, something set up through the labours of God-inspired men; Jesus, on the other hand, meant something supernaturally caused. I, for one, shall attend no more Unitarian Christmas services.

Commentator.

THE METHODIST UNITARIANS

By L. Baker Short

THE story of young Rev. Joseph Cooke, of Rochdale, and his expulsion by the Methodists in 1806 for heterodox views; of how, though destitute, with a wife and young family, he sacrificed all material considerations for the sake of conscience and truth, and courageously returned to Rochdale to found an independent congregation and church; of how this developed into a Methodist Unitarian Movement in that part of Lancashire, including Newchurch, Padiham, Todmorden, and with great influence upon Rawtenstall, Oldham and Burnley—this is a story well worth recalling. Of course, Joseph Cooke himself had not moved as far as Unitarianism at the time of his early death in 1811, aged only 35. Nor did his immediate successors, under the main leadership of John Ashworth, of Newchurch, at first realize that they had unwittingly become Unitarians. As Dr. McLachlan shows, it was through Dr. John Thomson, the Kendal Scotsman, that they were first introduced to organized Unitarianism in 1815.

Nor was Dr. Thomson their only contact with things Scottish. As Dr. McLachlan tells in his moving little book, "The Methodist Unitarian Movement", the young Rev. George Harris, while minister at Liverpool and Bolton, was most enthusiastic in his support of the Methodist Unitarians. On his removal to Glasgow in 1825, to continue his great missionary work for Unitarianism in Scotland, he did not forget his Lancashire friends. So it comes about that Methodist Unitarianism had its reverberations even in far-away Scotland—at Glasgow. There—in George Harris's new periodical, "The Christian Pioneer"—took place a little controversy which seems worth recalling as a footnote to Dr. McLachlan's book. For though Dr. McLachlan lists the "Christian Pioneer" in his bibliography, he does not refer to it in his text, and makes no direct use of its material.

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In the second number of "The Pioneer" (October, 1826), Harris has a paragraph reporting the appointment, by the Lancashire and Cheshire Missionary Society, of Mr. John Ashworth, of Newchurch, as their Missionary. He goes on to speak of Ashworth's work among the Methodist Unitarians, and mentions Ashworth's little account ("Ten Letters") of how their Societies had progressed to Unitarianism from their former connection with the Wesleyan Methodists. This innocent paragraph met the eye of the Rev. John Hobson, minister of the Methodist Chapel in Glasgow, who deliberately or inadvertently misunderstood it as saying that the Methodists of Rochdale, Newchurch, etc., had all become Unitarians! In indignant horror Hobson at once wrote off to a Methodist minister in Rochdale, the Rev. Barnard Slater, to ascertain the truth. The latter wrote a lengthy reply, which Hobson now demanded that Harris should publish. Harris, ever eager for the fray, was only too ready to publish, saying he was glad to advertise the history of the Methodist Unitarians.

Barnard Slater's letter from Rochdale, dated January 16, 1827, is, of course, a flat denial that the Methodists of his area of Lancashire have become Unitarian (Socinian, as he calls it). He glories in the numerical and other progress of the orthodox Methodists of Rochdale and district, but sneers at the comparative insignificance of the Unitarians, and goes on to dishonour the character and behaviour of the dead Joseph Cooke. Thus is shown how bitterly the Methodists felt towards Unitarians, and how greatly they resented the Cookites (as the Methodist Unitarians were first called) even after 20 years, and after Cooke himself had been dead 16 years. Of the Rochdale Unitarians (Blackwater Street Chapel) Slater says: "The Socinians . . . have the same obscure, small place they have had for years, and even that, I am told, is not near full". In Todmorden, he says, the Socinian minister "had been doomed to preach to ten or a dozen persons", and the chapel was now closed. Of Newchurch, etc., he cannot speak personally. But of the Cookites of Rochdale he declares that not one Wesleyan has joined them since Cooke's death; and that when the "antichristian creed" of the Cookites became clear, many reverted to the orthodox churches. He ends by denouncing Socinianism: it is "deadly poison".

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This was sufficient to rouse George Harris. "The character of the late Joseph Cooke, will, we are satisfied, come forth as pure gold from the trial". And he charges Mr. Slater's letter with concealing the prominent "Unitarian Methodist Congregation" founded in Rochdale by Cooke himself. They have, he says, "for years, educated upwards of three hundred children in the Sunday schools belonging to their society". He calls on John Ashworth, of Newchurch, and others to give an account of the rise and progress of the Lancashire Methodist Unitarian Societies, "that our readers may see how free inquiry leads men to burst the trammels in which it is evident from Mr. Slater's own letter, Wesleyan Methodists are enthralled".

In the April number of "The Pioneer" (1827) Harris devotes twelve extra pages to the Methodist Unitarians. There is a shorter letter to the Rev. Barnard Slater from the Rev. Franklin Howarth, minister of the Unitarian chapel at Blackwater Street, Rochdale; and a much longer letter from John Ashworth, writing from Newchurch, Rossendale, to the Editor of "The Pioneer". The letter from Howorth, in whose family Joseph Cooke's widow had been living, is mainly a condemnation of Slater for distressing the widow and children by his unchivalrous attack upon Cooke. "In Rochdale you will meet with individuals in every street who will vindicate his character".

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Dr. McLachlan says that John Ashworth "always wrote with considerable reluctance". Strong indignation obviously moved him to write this long letter. In detail he refutes the charges made against the behaviour and character of "my late worthy and estimable friend, Mr. Cooke". Ashworth then goes on to tell how a great number left the Methodist Society at Rochdale, and that Cooke preached to a congregation of about 700. "His labours were also extended to Newchurch, Padiham, and other places. At Newchurch, thirty or forty persons left the Methodist Society and joined him; and a few did the same at Padiham".

The letter ends with a blunt contradiction of Barnard Slater's claim that many Unitarians had reverted to Wesleyanism. Those who reverted soon after Cooke's death (perhaps a quarter) had never been Unitarians.

In response to these letters, George Harris expected Barnard Slater to defend himself. But no reply came; so Harris gives a final trouncing to the man who "insults the living and calumniates the dead". And to refute the claim that scarcely any Methodists had embraced Unitarianism, he writes: "We are under the mark, when we state the numbers of the . . . Societies as follows: Rochdale, Clover Street Congregation, 130, children educated, 200, and at Lanehead, 120; Rochdale, Blackwater Street, Congregation, 60, children educated, 60; Rawtenstall Congregation, 30, children taught, 100; Padiham Congregation, 80, children instructed, 120; Newchurch Congregation, 250, children educated, 250". So ends the little Methodist Unitarian controversy of 1827 in Glasgow. But in succeeding volumes of the "Christian Pioneer" George Harris continued to report facts and figures about the Methodist Unitarians of Lancashire, many of which will be of use to our Newchurch friends in compiling their history.

THE DEAD SEA SCROLLS

By A. B. Downing

THE subject of the Dead Sea Scrolls is not an easy one, but advertise a lecture on it and you can be sure of an audience ranging from grammar-school boys to grandmothers. Interest in the Qumran community is indeed as lively as ever. Our orthodox brethren seem to be more vocal and communicative on the subject than once they were, not simply because more popular books about it have recently been published and cannot be ignored, but because fairly safe orthodox reactions to these surprising documents are coming to be established.

I came across an example of this recently in a public lecture by Prof. Bruce, of Sheffield, in whose scholarly utterances there are always safe orthodox undertones. The main burden of his message—fruitful alike to the perplexed and the inquisitive—is that whereas the Qumran community looked forward confidently to the advent of three separate and distinct semi-heavenly figures (a priest, a king and a prophet), the early Christians on the other hand found these three figures unified in the person of Jesus. On how the process of unification—on which our heretical curiosity is keenest—came about he is significantly silent. I can perhaps safely paraphrase him as follows. Just as we moderns look forward, perhaps somewhat apprehensively, to the Ultra-Atomic Age in all its fulness, and trace signs of its coming in various phenomena which we affect to interpret with fair certainty, so the Qumran community in its settlement in the "wilderness" by the Dead Sea looked forward to a future Age, to which their own organization and prophecies were the key. They revered Moses as the ancient Law-Giver and mouthpiece of God, but Moses, unfortunately, had neglected to predict when the new Messianic Age would dawn. This precious information was available to the Teacher of Righteousness and his followers. From study of their documents it seems certain that they regarded it as close at hand. This New Age, so ran their interpretation, would be foreshadowed by the advent of a heavenly priest (the Messiah of Aaron), a military leader (the Messiah of Israel) and a Prophet. The latter was their own Teacher of Righteousness, to whose resurrection they apparently looked forward, but he was not quite the Lord's Anointed in the same sense as the other two messianic figures.

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Setting themselves up therefore as the true Israel preparing the way of the Lord in the wilderness (John the Baptist seems to have taken a leaf out of their book), they organized their community on approved messianic lines and set about studying the principles of the Holy War which would have to be fought before the New Age dawned. They studied the Holy Wars for the Conquest of Canaan, as recorded in the Book of Judges, but did not neglect the more modern weapons and strategy of the contemporary Romans, thus showing themselves to be thoroughly practical and up-to-date. In this Holy War between the Sons of Light and the Sons of Darkness, they had prophetic information that they would win three battles, lose three more and in the seventh an Archangel would come to their rescue. The New Age would then dawn.

Mr. Allegro, of Manchester, has reported that one fragment of a commentary on Isaiah refers to the actual place on the Palestine coast from which the messianic king will begin his triumphal march to Jerusalem. He points out that this place (Acco) would be the nearest port of entry to the New Testament battlefield of Armageddon. He points out, too, that some of the Old Testament passages used by the community to prove their messianic hopes and expectations were also used later as applying to Jesus.

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After all this, about which there is a fair amount of scholarly agreement, it seems a safe step to formulate a hypothesis likely to give aid and comfort to any perplexed Christians and some reasonable satisfaction to the merely inquisitive. What more natural and probable than to assume that Jesus did not only combine in his own person, as hitherto supposed, the idea of the Son of Man in the Book of Daniel and that of the Suffering Servant in Second Isaiah. He also combined for some at least of the early Christians these three messianic figures around which the Qumran community wove so many of their hopes and speculations. Jesus for them was King and Priest and Prophet—and there is warrant for this in the New Testament itself. It all seems eminently reasonable and has the merit of safeguarding all the traditions of orthodoxy. The lecturer frowned with disapproval when I asked him whether the Qumran community showed any tendency to equate their messianic figures with God Himself. No indeed, the idea of God's incarnation in any one human or semi-human figure was safely and uniquely post-Jesus. No true Jew, of course, could possibly equate God with even a messianic figure. The Messianic Priest or King was just that and nothing more, though they were presumably a bit more than merely human. Thus, if we are to lay the blame for the idea of the Incarnation at the door of anyone in particular, it must be on the early Christians themselves. Qumran is guiltless of that spiritually profound but metaphysically baffling doctrine. So much for that.

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The Dead Sea Scrolls give ample scope for theorizing. The usual view is that when the community deposited its valuable library in near-by caves just before the Fall of Jerusalem in A.D. 70, they did so in order to preserve them. A recent surmise is that they were put there deliberately for the edification and guidance of people in the New Age after it had already dawned! And so we go on, ascending and descending the ladder of probability.

There is still much discussion about the exact date of the Teacher of Righteousness, whom the community revered so much as their founder. Mr. Allegro has recently published a fragment (bought from some Bedouin Arabs in the Spring of 1955) which seems to contain a proper name, Demetrius, though only the first part of the name has survived. The fragment adds that this Demetrius is the king of Greece. This was something! But which Demetrius? Several are possible and two are probable. Mr. Allegro plumps for one and Prof. Rowley for the other. This fragment also contains a fairly certain reference to crucifixion, but as to whether it was the Teacher of Righteousness himself who was crucified there are opposing views.

It's all rather like a detective story—except that you can't turn to the last chapter for the solution. Not as yet at any rate. But even the last chapter of the story might still turn up in some fragment so far undeciphered and unpublished.

WHY AND WHEREFORE?

Question: *Why are Unitarians so critical of evangelical campaigns which, after all, do succeed in giving many people a purpose and a hope in life?*

Answer: Fascism and Communism give many people a hope and a purpose in life. So do football pools! Yet this would hardly be regarded as a valid reason for refraining from the criticism of these things. A philosophy of life should not be judged primarily on the extent to which it provides people with hope and purpose, but on the basic question of its truth or falsehood.

Most evangelical campaigns rest upon assumptions which, to Unitarians, are palpably false. They make sin the primary factor in the relationship between God and man. They assume that man can only come to God through Christ, and that our sins will never be forgiven until we accept the fact that the blood of Christ was shed as a propitiation for us. This in turn implies the view that Jesus was not a man but a unique supernatural being, a God-Man sent into the world to pay, on our behalf, the penalty incurred through Adam's transgression.

No Unitarian can possibly accept any of these propositions and if his Unitarianism means anything at all, he repudiates them not because he finds them emotionally unattractive, but because his heart and his reason and his experience of the world tell him that they are not in accord with the truth. Those whom ask us to refrain from criticizing evangelical campaigns are in effect saying that it doesn't matter what you believe about God and the world so long as you find your beliefs helpful—and if our spiritual forefathers had said this, there would have been no Unitarian movement to-day. Fortunately for us, they at least were not afraid to proclaim themselves dissenters.

One of the most disastrous fallacies in the modern world is the notion that sincerely held beliefs should not be criticized. Sincerity is no guarantee of truth, and any Unitarian worth his salt will atttack error whenever and wherever he finds it.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Simple Faith

Sir,—I hasten to assure Mr. Hinkins that I have the deepest respect and sympathy for those who are driven by a spiritual impulse or a categorical imperative to seek for the religion behind the religions. For some I have the same sympathy as I have for those unfortunate people who cannot walk along a pavement unless they can step over the divisions between the stones. They cannot help it. If at the end they are only going to find that the religion behind the religions is very like Christianity in its simplest form, as Mr. Hinkins suggests, then I am more sorry for them still when I consider the mental struggles they might have saved themselves. The same applies to those who are driven to want to be different or to listen for voices proclaiming the solution of problems at their fundamental depth.

But there are others who are not so driven who are carried away with intellectualism, being different, etc., etc., and who imagine that our problems, and in particular, the problem of the empty seats in our Churches, may be solved along those lines. I do not think that they will. I may be wrong. Perhaps the intelligensia will come along. But they are few and after all Churches do not exist for intellectuals only and it is a matter to be pondered over that Unitarianism, professing in one tradition to be nearest to the Faith which the Common People heard gladly, is now quite often referred to as a "third programme" religion suitable only for the thinking few.

The trouble which I see, however, is that in these deep quests we have developed a style and language, or what might be called a jargon. A jargon is defined in my dictionary as "speech that is unintelligible and as good as inarticulate". The ordinary people do not know what we are talking about and possibly the fundamental problems with which we so concern ourselves are problems which do not even interest those who sit in most of our pews, and certainly they do not interest those who pass our doors or they would come inside. Or may it not be that they would be very deeply interested if they could understand?

This language we have become so used to that we cannot get away from it out of the pulpit and the study. I have even had to read Mr. Hinkins's letter three times. I wonder does Mrs. X. who is nearing eighty and attends her Church twice a Sunday, understand the great problem as to whether God is wholly other or does the Church Secretary who gives almost every hour of his spare time to the job know what an ethos may be?

As I fear something must be said "to mitigate the animosities of those sanctifying opposition in the name of some particular tradition or other", to slightly misquote Mr. Hinkins, or in other words to prevent some being much annoyed with me, may I plead that I am driven to write these things by a "categorical imperative", and though but a few good Unitarians may know what that may be it will be sufficient excuse.—Yours,

Belfast. *A. L. Agnew.*

Too Intellectual?

Sir,—With reference to his reply to my previous letter let me say that I entirely agree with Mr. Robbins when he speaks of "the inadequancy of language in speaking of The Divine". Don't we all know it only too well? But is it not also true in speaking of The Human?

Surely we cannot and should not throw the word "God" about as a kind of "counter" in controversy. We must "define our terms" and say what we individually mean by "God". When I use the word I am speaking of "Reality" and I can only conceive of Reality as an evolutionary process, continually "expanding" or—if the term is preferred—"developing". I think that the sentence "he cannot be First Cause" only drags a red herring across the path and confuses the argument.

For me "Divine" and "Human" are two aspects of Reality—two tensions in the process—and, therefore, to put it colloquially, God is always learning from our human experiences—both of victory and defeat—as we are always learning more of the spiritual values of Beauty, Goodness, Truth, and Love—"Reality"—"God".

And with that matchless insight—that genius of his—which makes him for us so incomparable a leader, *Jesus* gave us a parable picture of our mutual "relationship" within that one Creative Life which is Reality. It is contained in those lovely words—"Children of your Heavenly Father". "I and my Father are One" is true at all creative levels, but supremely at the high spot of human personality. And therefore when Sir James Jeans wrote (quoted by Mr. Robbins) that "the Universe is a thought in the Divine Mind", he seems to me to be not disagreeing with my statement (in my previous letter) that there is "no valid reason for separating 'God' from 'the human mind'." And I would repeat with great conviction—or as the Quaker puts it, "with convincement"—that by "proving and declaring the worthship of spiritual values we are *loving God*.—Yours,

Worthing. *Malcolm Rutt.*

BELOW THE LINE

One of the most active workers in the interest of social reform during the 19th century was Samuel Plimsoll who was the most active spirit behind the passing of the Merchant Shipping Act of 1876, which among other reforms enforced a compulsory load-line in order to protect the lives of those who sailed in them and the pecuniary interests of those who would have suffered loss as a result of the destruction of the ship through over-loading. Attention has been drawn to this matter by the judgment of the Queen's Bench Division of the High Court in the case *St. John Shipping Corporation v. Joseph Rank, Ltd.*

The *s.s. St. John* was registered in Panama and owned by a company incorporated under the laws of that country. After loading a cargo at Mobile, U.S.A., she took on board 600 tons of coal for her bunkers at another American port, with the result that her load-line was submerged by about 11 inches. The master, on arrival in this country, was prosecuted under the Merchant Shipping (Safety and Load Line Conventions) Act, 1932, and fined £1,200. This action arose out of this situation, and in giving his judgment Mr. Justice Devlin said that this was a case where the continued depreciation of the pound was beginning to have an effect on the criminal law, since a fine which at the time the Act was passed would have been a sharp disincentive might now have no force as a deterrent.

In 1932, £100 would have been an outside figure for earning capacity per inch, but it was very different now. The ship had been overloaded by 427 tons, and thus earned extra freight amounting to £2,295. As the master could be fined only £1,200 the ship came very well out of the situation. The master of a British ship could have been imprisoned for the offence. There seems to be a case here for immediate legislation to bring penalties up to date.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 6th, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan.
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Supply
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern.
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, —
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Dr. S. J. Kennett
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. Challe, (also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. Marston
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Pinchlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potter

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Mr. T. K. Mettens

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer,
Halifax, Northgate End, 10.45, Mr. C. E. Hall, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, and 6.30, Rev. Deborah Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gulland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Dr. Jeremy Goring
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimberly
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Michelson
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. H. Barker
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (also 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. John Wilson
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford, High Road, 6.30, Mr. T. E. Dalton
London, Islington, Upper Street Unity Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. W. Spooner, 6.30, Rev. E. G. Lee
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Dudley Richards
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mr. M. Thorncroft
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Deborah Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill.
Manchester, Rosebery Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown,
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. Doel.
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone

Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Colin Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. J. Emerson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth,
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary

Ringwood, Hants, The Meeting House, 11, Rev. F. Mumford
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill.
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 3.15 Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. Simon Jones
Swindon, Swindon Hall Road, 10.45, Rev. Joyce Hazlehurst, 6.30, Rev. P. B. Godfrey

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fishlow
Torquay, Unity Church Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, —
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. C. A. Piper
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11 Rev. Maurice Johnson, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Mr. E. E. Strachan

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Manse Telephone LX 2121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Manson
Wellington, Service suspended. Enquiries — Mrs. Watts, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Rattray

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Change of Address

Miss G. L. Knighton, 1 Mary Duke's Place, Maidstone, Kent, from January 8, 1957.

THE INQUIRER

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NEWS REVIEW

Belfast : First Church : On November 19 the Ulster Singers, under the direction of Dr. Havelock Nelson, accompanied by the Studio Symphony Orchestra (Leader : Phyllis Tate), gave a performance of Brahms' German Requiem (Opus 45) in First Church. The soprano soloist was Veronica Dunne, the Dublin singer, and the baritone, Eric Hinds of Hillsborough. Miss Dunne also sang Mozart's Motet "Exultate Jubilate" with great acceptance. The Church Organist, Mr. James McCloy, was at the organ. The proceeds were in aid of Church Funds.

Members of the Church were to the fore in the Belfast United Nations Association Campaign for Refugees. They took part in the house-to-house collection and gave generously to the fund. Dr. McLachlan was Chairman of the Belfast and Northern Ireland Campaign. The Fund has already reached a total of more than £13,000, with more to come.

The Discussion Circle this winter is considering some of the Great World Faiths. In November, Rabbi Carlebach addressed the members on "Judaism". In January, Mr. Krishna Kumar, of Queen's University, will speak on "Hinduism".

A Young People's Group meets regularly every week for country dancing. On December 14 this group held a successful Christmas Social attended by about fifty young folk.

This year the Women's League decided not to hold its annual Christmas Sale but to appeal to Church members and friends to support a "Talents' Fund" or "Shillings into Pounds Scheme". Shillings were distributed and their recipients were asked to turn them into pounds by December 12, when a Congregational Social was held in Rosemary Hall, Elmwood Avenue, and the Hostesses, Mrs. McMurray and Miss Dunn, received contributions. Over £200 was raised in this way.

Rest and Accommodation

CONVALESCENCE, REST OR WINTER HOLIDAY? All desiring real warmth and comfort will enjoy "Normanhurst", the small, friendly Hotel. A lovely home in "Britain's Best Climate" (mild, no fogs). Twin-bedded 5/7 gns.; Single [illegible] gns. upwards, including full board, early tea, heated bedrooms (central heating everywhere). Annexe 4½ gns. No gratuities. Fresh fruit daily. Vegetarian if desired. Convalescents welcome, breakfast in bed (nominal charge). Facing South, opposite covered walk, near warm Sun-Lounge. Illustrated brochure. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone : Hastings 4784.

CHANNING SCHOOL FOUNDATION SCHOLARSHIP EXAMINATION

1957, for both boarders and day girls, will be held on February 25-27 next. The scholarships are open to girls born between September 1, 1943, and August 31, 1946. Full particulars from the Bursar, Channing School, Highgate, London.

Death

Weatherall—On November 30, 1956, dear loved husband of Jessie, and father of Linda Dalton. Late minister for 40 years of Princes Street, Cork. Peace at last.

Newcastle upon Tyne : Never was a Christmas Tree more beautiful; never were gifts more generous; never was the spirit of Christmas so much in the hearts of people as at the Annual Christmas Tree and Toy Service on the evening of December 9, 1956.

The children of the Sunday School collected gifts of toys from the congregation and there can be no greater joy in the world than that of the children as they take the gifts to the Christmas Tree. With the help of the Probation Officer for Newcastle upon Tyne the toys are distributed to neglected and forgotten children in the city—in many cases to boys and girls whose parents are separated from them—and Christmas morning will be made very much happier this year for many children because of the wonderful response by the people of the Church of the Divine Unity.

Ulster District Women's League : An enjoyable Coffee Party was held on Saturday, November 17, at Rosemary Hall, Elmwood Avenue, in aid of the United Nations Association Refugee Fund. A sum of approximately £110 was raised by this effort, for which members from Belfast and neighbouring churches made themselves largely responsible. Generous donations were also sent by country branches.

Fred Williams

By the death of Fred Williams, of Bay Court, Torquay, on December 18, in his eighty-eighth year, Devon has lost one of its leading Unitarians. His versatile ability enabled Fred Williams to influence our religious movement in the West in many ways. The founding of Unity Church, Torquay, was largely due to his determination and untiring energy. For well over forty years he has served our Church in many capacities, as organist, secretary, treasurer and chairman. Beyond this, he helped to found and establish the Unitarian Free Church at Newton Abbot. In his early association with the Press he was an ardent advocate of the appeal of free religion to thoughtful readers. Most characteristic of Fred Williams was his forthright determination. He would allow no obstacle to stand in the way of doing what he was convinced was right.

Together with the devoted members of his family Fred Williams will long be gratefully remembered by very many Unitarians throughout the country who, enjoying holidays in Devon, always found a cordial welcome and good company at his hotel, Bay Court.

C.H.E.

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Printed by [illegible] and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, January 5, 1957